

SECRETS of FAILURE

By the Late BILLY SUNDAY

(As preached in Richmond, Indiana, 1924.)

"Your iniquities have turned away these things, and your sins have withholden good things from you."—Jer. 5:25.

In that verse of the Scriptures, Jeremiah is giving the explanation for the existence of a sad state and condition of things in his day. He came as the prophet of God, the Just, to whom certain things had been promised. When God entered into a covenant with them, He promised ample provision for their needs. He said, "I will pour down the early and the latter rains upon your lands. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil" (Deut. 11:14).

He promised them peace; "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

He promised them joy and gladness: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things" (Deut. 28:47).

He promised them prosperity: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).



Rev. Billy Sunday

He promised them victory; "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" (Deut. 32:30).

He promised them honor: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe" (Continued on Page 2)

My evangelistic party and I stood on the platform of a state prison auditorium one day and watched the convicts march in. One by one they came marching in . . . men dressed in blue shirts and blue trousers. Guards stood on small platforms carefully watching the line of marching men. Presently a door opened to the rear balcony and I looked up to see women march in single file through the door to the seats assigned to them. Each one was clothed in a blue checked dress.

As I stood on the platform be-

I will show that gambling is a sin, that the tree of gambling is evil, sinful and rotten. I will give proof that the gambling tree is evil because: gambling is essentially stealing and robbery; gambling is based on laziness, idleness and getting something by hook or crook at the other fellows expense; gambling degrades, brings shame, reproach,

and criticism on organizations that sponsor it.

Definition and Beginning of Gambling

Someone might ask, "What is gambling anyway?" Or another might question, "Where did gambling start, and what are the various forms — the limbs of this evil tree?" Gambling is a sin because the whole tree is sick and corrupt. No good thing can be found in the family history of gambling. From root to branches it is evil.

Let us look first at the question, What is gambling? From Webster's New International Dictionary comes this up-to-the-minute definition:

"Gambling, n. The action of one who gambles; . . . the act of playing or gaming for stakes . . . the act of risking or staking anything on an uncertain event, wagering. In the strict sense of the term, gambling implies a playing or gaming, as at checkers, dice, cards, horse racing, cockfighting or some other sport or contest, as

well as a staking or risking of money to be lost or won on the issue. Modern legislation makes illegal many pure wagering contracts, as injurious to public morals."

The Jewish Encyclopedia states, "Among the ancient Israelites no mention is made of games of chance, and no provision is made against them until the period of the Meshnah." It was during the period of the second temple that dice (Kubya) were adapted by the Jews. The rabbis looked upon them with intense aversion and bitterly opposed them. Such a hatred against gambling did the Jews have that in the Old Testament the sin is not even mentioned with the long list of Israel's sins, because the ancient Jews did not gamble. Gambling did not begin as gambling at all, but began with the "casting of lots."

One use of drawing by lot in the Old Testament was for the equitable distribution of land. Every man would receive the same amount of land, and the "lot" was not a gamble; it was a man-made system for breaking down large land holdings without showing any favoritism. Proverbs 18:18 says, "The lot causeth contentions to cease, and parteth between the mighty." Moses divided the lands west of Jordan by lots (Num. 26:55). Even when the lot was cast, the disposing of the land was of the Lord. "The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:33).

Someone next decided that drawing lots (a stick, stone or

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GAMBLING'S ROTTEN FAMILY TREE

By EVANGELIST JAMES V. LAMB
 Eldon, Missouri

(Second article in a series of five on gambling)

Gambling is a corrupt tree that ought to be cut down! Its heart is sinful and corrupt. The whole family tree of gambling is full of evil.

Jesus in talking about corrupt trees, asked the question:

"... Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. 7:16b-20.

Of course, our Lord in this passage is primarily referring to false prophets — false religious teachers; but no doubt this passage would apply to any corrupt system or corrupt pleasure such as gambling.

I will show that gambling is a sin, that the tree of gambling is evil, sinful and rotten. I will give proof that the gambling tree is evil because: gambling is essentially stealing and robbery; gambling is based on laziness, idleness and getting something by hook or crook at the other fellows expense; gambling degrades, brings shame, reproach,

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SINNERS

WHO THEY ARE, HOW THEY GOT THAT WAY, AND WHAT TO DO ABOUT IT

By EVANGELIST BILL RICE
 Associate Editor

"... for there is no difference: for all have sinned, and come short of the glory of God."
 —Rom. 3:22b, 23.

My evangelistic party and I stood on the platform of a state prison auditorium one day and watched the convicts march in. One by one they came marching in . . . men dressed in blue shirts and blue trousers. Guards stood on small platforms carefully watching the line of marching men. Presently a door opened to the rear balcony and I looked up to see women march in single file through the door to the seats assigned to them. Each one was clothed in a blue checked dress.

As I stood on the platform be-

tween the chaplain and the warden, I carefully scanned the faces before me. They were exactly the same kind of faces one would ordinarily see in a church service: some young, some old, some tough and hardened and some kind and gentle, some cynical and some sympathetic. If there was any one characteristic these men and women had in common it did not appear on the surface. All of them, of course, had been convicted of some crime against the state and that was why they were in the penitentiary.

But how different the lives of each might have been, I thought, if only they had turned to Christ. If only they had attended a revival meeting, if only they had accepted some pastor's invitation to attend church, if only . . .

"Mr. Rice," (it was the warden who broke into my meditation) "do you know why these folks are here?"

I turned to face him.

"They are here," he went on to say, "because they are sinners."

"Yes," I replied, "these folks are sinners but they aren't the only ones who are sinners."
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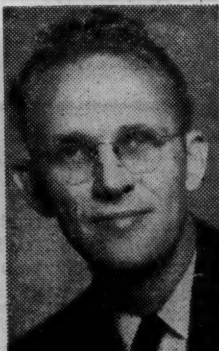
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SECRETS OF FAILURE

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and to do all His commandments which I command thee this day that the Lord thy God will set thee on high above all nations of the earth" (Deut. 28:1).

"And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them" (Deut. 28:13).

God's Promises

Such were a few of the numberless promises that God, through the prophets of old, had given to the people and the people desired these promises. So desirable were they that no sane man or woman could fail to long for their fulfillment, and yet by the people these things were not possessed. Instead of God pouring down the early and latter rain, for three years and six months it did not rain a drop and dew never fell.

Instead of peace, there was trouble; instead of joy, there was sorrow and affliction; instead of victory, there was defeat; instead of honor there was dishonor.

They went into captivity and paid tribute to a foreign nation. What was the reason for this? Was God bankrupt? Did God make promises intending to fulfill them, but then conditions arose that made it impossible for Him to do it? Oh, no! A thousand times no!

You have to look for the explanation of the failure from a different source than that, and Jeremiah knew where it belonged. He laid the blame in the right place when he said, in the words of my text, as he addressed it to the people: "Your iniquities have turned away these things, and your sins have withholden good things from you."

If you want to know why it doesn't rain, it is your fault. If you want to know why there is no joy, it is your fault. If you want to know why there is no peace, it is your fault. If you want to know why there is no prosperity, it is your fault. If you want to know why there is no victory, it is your fault. If you want to know why you are in captivity, it is your fault.

If you want to know why you are iniquitous, it is your fault. If you want to know why God

keeps good things from you, it is your fault. It is not unfaithfulness on God's part. But in the sins of the people was found the explanation of the failure.

Now as ministers of the gospel of Jesus Christ, we are sent to proclaim God's message to the people. As messengers of God, we are asked to come and speak God's message. Now, I find certain things promised for us to proclaim.

For example, God has promised forgiveness: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

God has promised peace: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33).

God has promised fullness of joy: "The God of hope fill you with joy and peace in believing" (Rom. 15:13).

He has promised emancipation from sin: "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

He has promised victory: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Will Provide for Needs

He has promised provision for every need: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Not all you want! You may want a great many things you do not need. God says, "I will supply all your need according to my riches in glory." You may want ice cream, but you can get along without it. See? "I will supply all your need according to my riches in glory."

Such are a few of the numberless promises which make the life of the believer full of glory and peace. To us, as believers, they are promised; as believers they should be desired with a yearning which daily and hourly increases with intensity. We ought to long for the fulfillment of these things. Let me ask you, are they possessed?

Thousands of people today who have had the higher and richer experience of a Christian life are absolute strangers to the church. They do not know the A, B, C's out of which to write God's peace; they do not know perfect forgiveness; they have no personal assurance of salvation; they have no perfect peace. Their lives are a constant prey to anxiety; circumstances upset them; they have no experience as to the keeping power of Jesus Christ; in the hour of temptation they are not filled with joy, but are gloomy.

They are not victorious, but defeated. Their cry seems to be, "Oh, wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 6:24). "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). It is just the opposite from that.

Let me ask you another question. Why is it that the life lived by the average Christian affords such a sad and bitter contrast to that pictured on the pages of the New Testament?

Let me ask another question. Is the Christian life as pictured in the Bible too high for human attainment? Oh, no! Did God tell you to do something that He knew you could never achieve? Don't you have the audacity to say that is true. That is a lie!

God did not put the Christ life too high for human attainment. When God commands all men to repent, God knows all men can repent or He would not command them to do it. God's promises are never meant to be unfulfilled. Is

God trifling with His people? No!

Is the Christ life an ideal toward which you must always long and approximate, but never realize? Must it be something that we would like to possess, but it is too high for us to reach? No! Is it something that I would like to own, that I have not the ability to own? No!

But the explanation is in the text. Let me read it again. "Your iniquities have turned away these things, and your sins have withholden good things from you."

Failure is with ourselves, not with God. Then that means self-examination to find out why you have failed. Isn't that right? Certainly.

Let me ask you another question. What is there in your life that hinders the blessing from coming to you? And because it doesn't come to you, it is kept away from somebody else? You can't go through this world an insulated and isolated being; you will either damn it or you will bless it accordingly as you are a reprobate or a Christian. A fellow who wants to live to gratify his desires is a black-hearted adder; if he is living for his own ambition, he is an adder. He can't do that.

Is there some iniquity or habit in your life, some secret, some thought, some impure longing, some book? I will not read a book that will sneer and mock at religion and God Almighty. I won't have it on my shelves. We ought to go through our homes and have a religious revival in literature.

Clean Out Libraries

If some of you people would go through your homes, yank out the books on your library shelves that have no business there and burn them, like they did in the days of Paul, some of you would not have enough paper left in your house for hair curlers or to wad a shot gun!

Is there something in your family life? Isn't that it? Over-indulgence?

Oh, heed the appeal of the government to the people who ought to stop gormandizing and eating four pounds of beef steak, when you can get along with a half a pound. Do something for other people! Let us begin to comply with the requests. Oh, how surprised we would be to know how much we have today that we do not need.

What is the trouble? Is it selfishness, intemperance, fault-finding with the preacher because he skins you and tells you where you are wrong? You admire the skill of a physician who comes and tells you what is wrong with you. No matter how bitter and nauseating his medicine is, you will take it and it will taste like ice cream soda, if it will only help you. But when the preacher tells you you are wrong, why don't you thank God that he had the courage to do so?

Is it something in your social life? Is that it? You can't make a success by serving God and tripping around with the gang that some of you go with.

Is it envy, evil speaking, lying? Oh, it takes a big man or woman to see other people succeed and not raise a howl. Envy is one of the greatest robbers in the world. If you can't afford an automobile, you can ride on the Fifth Avenue bus for ten cents. And if you can't afford a Pierce-Arrow, get a "Tin Lizzie."

What is the trouble? If you don't like the smell of gasoline, don't knock the fellow who can afford it; take your trolley ride for a nickel and don't growl!

If some woman can afford to wear silk and you can't, why knock her and say, "She's no good"?

Popycock — such an envious spirit as we have around this country is foolish.

If you can't live on the Avenue, be content where you can live. I can't afford to live there, but I am having a good time, and am not sore at the fellow who has money enough to live there. The Lord bless him.

Shun Devil's Pack

I would rather hunt my own game than bark with the Devil's pack at the foot of the tree.

Envy is the trouble! Search

yourself by the lighted candle of God's truth. Sin cherished, cancels the blessing. Make up your mind that if you keep sin, you can't have the blessing. If you want the blessing, you have to give up sin. Make up your mind which you will keep. That was true in Jeremiah's day, and it is true today. Make up your mind which you want. If you want God's favor, you will have to give up the Devil. Choose whether you want to go to the Devil or to Heaven.

Iniquity persisted in making the promises of non-effect. Don't insist on living in sin and then growl at God because He doesn't bless you. It is your fault and not God's. So to Israel; so to us. Instead of the blessing, the promises became curses to the Jew because he lived contrary to how the Lord told him to live. It may not be so much the doing of what God tells you not to do as it is the not doing of what God tells you to do.

Two pillars support the gospel — the "thou shalt nots" and the "thou shalt." Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not take the name of the Lord thy God in vain.

Thou shalt love thy Lord thy God with all thine heart, with all thy soul and with all thy might. Thou shalt love thy neighbor as thyself.

With a lot of people today it is not the things that God tells them not to do that they do, but it is the things that God tells them to do that they do not do. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty" (Judges 5:23).

God cursed them not for what they did, but for what they did not do that He told them to do. They did not come up and help God. God says, "You are cursed because you did not do it."

That may be your trouble. You are refusing to apologize to somebody.

Do You Pay Your Debts?

Maybe you don't pray. Maybe you don't pay your debts. Maybe you are a coward about witnessing for Jesus Christ and standing up for the Lord and for His truth. Would you be ashamed to stand up for your husband, or would you be ashamed to stand up for your children? Are you ashamed to stand up for your country? Every man or woman must be either a patriot or a traitor in these days. Why should you be ashamed to stand up for Jesus Christ?

There are lots of descriptions of sin, but there are seven Scriptural definitions of sin. What is sin?

"Sin is the transgression of the law" (I John 3:4). That is the common, ordinary definition. Ninety-nine times out of a hundred people will say, if you ask them what is sin, "the transgression of the law." Sin is doing what God tells you not to do.

Second, "Whatsoever is not of faith is sin" (Rom. 14:23). Anybody who doesn't believe in Jesus Christ as the Son of God; in God as the only God; the Bible as the Word of God; Heaven for the repentant sinner; the Holy Ghost, sins constantly. "Whatsoever is not of faith is sin."

It makes no difference who preaches it or who practices it, it is sin. If they stand up and preach that Jesus Christ is not the Son of God, it is sin. When they say you are "saved by character," they lie, because you are not. You are saved by faith

in Jesus Christ, the Son of God. Third, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

What is sin? Oh, you just thought it was doing something God told you not to do. It is that, but it is something else, too.

Here is another: "If ye have

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SINNERS

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"Oh, I know that," he said; "there are plenty of others on the outside who ought to be in here, too, but they just haven't yet been caught!"

The Warden Told the Truth as He Uttered a Lie!

Now, what the warden said was true but what he meant was utterly false. Of course the convicts were there because they had broken the law—they were sinners. But what the warden meant was that lawbreakers are in a different class than other people. He meant that those in prison and those who ought to be in prison are the only sinners of the human race. But the truth is that there are also thousands who ought not to be in prison but who are also sinners just as definitely as those who ought to be in prison. In fact, the Bible makes it plain again and again that "All [the entire human race] have sinned, and come short of the glory of God."

Isaiah says the same thing in different words; "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6. And again in Galatians 3:22, "But the scripture hath concluded all under sin."

I. ALL ARE SINNERS BY BIRTH

The simple truth is that every person born since Cain, with the exception of the Lord Jesus Christ, has been born in sin. God had told Adam in the Garden of Eden not to eat of the fruit of the tree of the knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die." And Adam and Eve ate the forbidden fruit and became sinners. God sent them out of the Garden of Eden to become the parents of the human race—a race (by inheritance) of sinners. Thus all of us, being the seed of Adam, are born in sin.

This is the clear meaning of I Corinthians 15:22 which says, "For as in Adam all die," That is what David meant when he wailed, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).

Common sense alone should teach us that men do sinful acts because of sinful hearts. I am not using double-talk when I say that men are not sinners because they sin—they sin because they are sinners! Think this through a minute; men are not murderers because they kill but kill because they are murderers! Men tell lies because they are already liars in

their hearts. "The heart," the Bible says, "is deceitful above all things and desperately wicked: Who can know it?" Wicked acts, then, come from wicked hearts.

All Parents Should Know This

Any father or mother should know this. I shall never forget the joyous excitement with which we looked forward to the arrival of our first baby. We just knew he would be a boy and named him "Bill" long before his birth. And what plans! I arranged to get him a spotted shetland pony. I arranged for one friend to coach him in learning to shoot and another to teach him to box! What plans the Princess and I made for our firstborn!

My cup was "full and running over!" After the death of my parents, I spent some mighty lonely years before Cathy and I were married. But how good God had been! I was not only married to the loveliest girl I had ever known, but would soon have a splendid son!

Finally one Sunday morning the Princess told me to take her to the hospital. I called Dr. Thomas and then drove her over. He told me I would have plenty of time to go to my church and preach and then come back. So I went to my church to preach before returning to the hospital. (I'd give a quarter to hear that sermon! I have no idea what I was talking about and I doubt if the congregation did, either! I'll bet it was about the shortest sermon anyone ever heard me preach, though!)

Back at the hospital the big moment finally arrived and the doctor and nurse showed me my baby. His looks were, frankly, a bit disappointing. He was so very small and his head not only had a bulge on top but didn't seem to be fastened to his body very well!

"Dr. Thomas," I asked, "isn't something wrong with his head? Look at the bulge on top."

The good doctor smiled. "Brother Rice," he said, "there are two things I believe I should tell you. First, there is nothing wrong with this baby's head—it is perfectly normal and a beautiful baby. Second, this little baby boy is really a little baby girl and you are going to have to get another name for 'him'!"

Well, I was a bit disappointed but decided to keep the baby even if she were a girl! And what a beautiful baby she was. My wife's mother and I were not exactly accustomed to agreeing on things but we agreed that this was the most beautiful baby ever born and that she surely had come straight from Heaven. And now that eleven years have passed I still

believe she was the prettiest baby I have ever seen (she is still beautiful), but it wasn't long until I was forced to realize she had not come straight from Heaven! At least, her ways were not at all heavenly.

We discovered what every parent sadly learns—our precious little one had an Adamic nature and it was far easier for her to be cross and spoiled and willful and stubborn and selfish than it was for her to be sweet and generous and obedient. We found that when she was old enough to walk she did things we had told her not to do. (I'll never forget the time I was preaching in a swank Presbyterian church and couldn't find the first chapter—or any other—of Daniel for the simple reason it just "warn't thar" no more.) Betty had torn it out! And when she learned to talk she also learned to tell lies.

It has been the same with our other children. Now we have two girls and two boys. And four kiddies who are huskier, healthier or happier would be hard to find. They are filled with energy and enthusiasm and live with almost hilarious joy. They are well-mannered, well-behaved and obedient. Yet all four of them were born in sin and if they are obedient and well-behaved it is not because they are naturally so. It is due to the grace of God, daily prayer and Bible study in the home, much laughter, love and play, and the vigorous and frequent use of a paddle!

Educators Should Know This

It is so amazing that teachers in our educational systems are sometimes so asinine as to teach that we are all inherently good and that we sin merely by "mistake." Parents teach their little ones what is good and what is bad. School teachers do the same day by day. Those things that are good and honest and pure and kind and noble are exalted, and sinfulness is condemned. The greatest minds of the past and present extol virtue and condemn vice. Furthermore, society stands ready to punish sin, if need be, by fines, imprisonment and even death.

So what?

Is sinfulness diminishing? Is there less stealing, drunkenness, rape or murder now than there was in our grandfathers' time? Obviously not. Let the teacher leave the classroom during an exam and the pupils cheat, copy and misbehave. Dispense with all the policemen in Chicago for just one day and there would be a time of looting, robbing, killing and general lawlessness that would give America nightmares for months!

The simple truth is that human nature is depraved because we are born in sin. Because we have sinful hearts we have sinful desires, and because we have sinful desires we do sinful things.

We are born in sin!

II. ALL ARE SINNERS BY CHOICE

Since each of us are sinners by birth, does that mean we are automatically condemned? If a child dies in infancy, will he go to Hell? No. I do not believe for one minute that a baby who never deliberately sinned against God will be sent to Hell. We cannot help it that we are born in sin. But we certainly are accountable for the sins we deliberately commit, even though we know they are wrong and displeasing to God. We are not only born in sin but we are all sinners by deliberate choice!

In the third chapter of Romans there is a sweeping indictment against the entire human race, charging that all have sinned willfully.

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are ALL under sin; As it is written, There is NONE righteous, NO, NOT ONE: There is NONE that understandeth, there is NONE that seeketh after God. They are ALL gone out of the way, they are together become unprofitable; there is NONE that doeth good, NO, NOT ONE. THEIR throat is an open sepulchre; with THEIR tongues THEY (the entire human race, both Jews and Gentiles) have used deceit; the poison of asps is

under THEIR lips: WHOSE mouth is full of cursing and bitterness; THEIR feet are swift to shed blood; Destruction and misery are in THEIR ways: And the way of peace have THEY not known: There is no fear of God before THEIR eyes."—Rom. 3: 9-18.

Notice that "all" the human race, "both Jews and Gentiles," are "under sin" because all have sinned willfully. Nor can anyone be saved by keeping the law. The next two verses say:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." [That is, the law is not to cleanse us from sin but to convict us of sin.] "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3:19, 20.

Look in God's Mirror

The law, then, is a mirror in which we are to look in order that we may see ourselves as we are in God's sight. That is what a mirror is for—to see what we look like.

When a woman gets ready to powder her nose she looks in a mirror. The mirror doesn't powder her nose for her but it shows her where her nose is and what it looks like, and she applies the powder.

When a fellow gets ready to put on a necktie he looks in the mirror. Now, the mirror won't tie the tie for him but it will show him where his Adam's apple is and he can go ahead and tie the tie on top of it!

And a youngster—if interested—can tell by looking in the mirror just how dirty his face is in order that he may judge how small an amount of water he can use for washing! But the mirror will not wash his face, it merely shows where the face needs washing.

So it is with God's law. The law is a mirror. It will not cleanse us from our sins but does show us wherein we are sinful in order that we may be convinced and convicted.

The Ten Commandments

When we think of the law we usually think of the Ten Commandments. They are found in Exodus 20: 2-17. If you will look into them—God's mirror—I believe you will find yourself guiltier than you think, for it is very likely you will discover you have broken each of the Ten Commandments.

Surely you have broken the very first one which is, "Thou shalt have no other gods before me." That is, always put God's wishes first rather than those of some

other person. Yet how many of us are more anxious to please our friends than God! We stay home from church to please our visiting friends or relatives. Or we would like to turn to Christ and be saved but do not like to lose the friendship of wicked friends. I wonder how many wives have told me they would like to be saved if only their husbands would be saved, too! How many men would be saved if only their friends would be, too! Actually the sin of Adam was that he deliberately chose to please Eve rather than God. He was not deceived by the serpent—not for a minute! First Timothy 2:14 plainly says so. Adam put Eve before God and thus broke the first commandment. Surely you have been guilty of the same sin.

The second commandment, too, has been universally broken. In it we are told not to "make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them..." This clearly means we are not to desire any "thing" more than God. We are not to worship or serve any object. Yet any Christian who refuses to tithe is deliberately breaking this command. If you do not tithe it is because there is some "thing" you want and would rather have than to do the will of God! Many an unsaved man is unsaved because he would rather have beer in his belly than Christ in his heart! He is not willing to turn from wicked folks and wicked things!

Or notice the simple command, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Will you tell me you have never taken God's name in vain? That you have never spoken His name except in reverence? Are you willing to say you have never taken God's name jokingly or in anger? Then you are not only guilty of breaking the third commandment but the ninth as well, for you are certainly a liar as

(Continued on Page 4)

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SECRETS OF FAILURE

(Continued from Page 2)

respect to persons, ye commit sin" (James 2:9).

God offers salvation to everybody. If the rich man does not repent, he will go to Hell. If the poor man does not repent, he will go to Hell. If the banker does not repent, being a banker won't save him. God does not condemn a man simply because he happens to be successful and prosperous in the world; it is a question of his attitude toward Jesus Christ.

"The thought of foolishness is sin" (Prov. 24:9). God knows there is plenty of that about religion, about the divinity of Christ, about the doctrine of salvation and all that. If what I preach is not taught in the Bible, get up and tell me! If it is, keep your mouths shut, for I am preaching God's truth. I am not standing up here airing my opinions. If you sit out there and listen and don't agree with me, that shows you are a fool, for what I am preaching is the Bible. You are the ass, not me.

"A high look, and a proud heart... is sin" (Prov. 21:4).

"All unrighteousness is sin" (I John 5:17).

There are seven Scriptural definitions of sin. Please trot me out somebody who does not stand

convicted before one of these seven counts. You say, "I have been sanctified."

All right, line up with the rest of them.

You say, "I have been confirmed." All right, come on, stand up. You say you know there are thirty-nine articles of confession. All right, come on. Been in the mass. All right, get in with the rest of them. Show me somebody who does not stand convicted before one of those seven definitions.

Confess Sin

You say, "What are we going to do?" First, confess your sins. If we confess our sins, He will forgive us our sins. Lay hold of the things that the spirit reveals are wrong in your life.

The trouble is that you butt in with other people. Tend to your own affairs; lay hold on the thing that the Spirit reveals to you and name that. Say, "Lord, I have been impure. Lord, I have been untruthful. Lord, I have been worldly (I am assuming that these may be the sins of somebody). Lord, I have been proud. Lord, I have been niggardly in my gift. Lord, I have a hot temper. Lord, I do not read my Bible. Lord, I do not pray. Lord, I do not pay my debts. Lord, I talk about my neighbors. Lord, I am a coward

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SINNERS

(Continued from Page 3)

well as a cusser! Perhaps you will say you meant no harm by using God's name with slang or jokingly but I reply you certainly did not mean any good by it! "Out of the abundance of the heart the mouth speaketh."

Well, what about the sixth commandment, "Thou shalt not kill"? (The word "kill" here evidently means murder.) Are all of us murderers? Although I have never killed a man in my life, let me confess that I am a murderer. First John 3:15 says, "Whosoever hateth his brother is a murderer." I have never killed anyone but there have been people I wished were dead. One of the most vivid memories I have of my childhood is the hatred I had of a man I longed, with all my heart, to kill.

Perhaps you have never killed anyone physically but I dare say there have been times when you have been so angry with another you wished a house would fall in on him and get him out of the way!

Yes, we are all murderers.

The seventh commandment simply says, "Thou shalt not commit adultery."

Neighbor, I can tell you and tell you the truth that I have never committed adultery in my life—in a physical sense. My father and mother taught me in boyhood to be true to myself and to others in this respect, and I have done so. But when I remember that Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," I am ashamed and sadly confess to the sin of adultery.

About this I will say no more. I have confessed my sin. What about you?

Guilty of All

There is no doubt but that all of us are guilty of breaking all the law. Most of us are guilty because we have literally broken each of the Ten Commandments, one by one. But someone may read this who says, "Perhaps I did use God's name in vain and perhaps I have lied, but I certainly have never murdered anyone or stolen anything!" For your benefit let me simply quote two verses—James 2:10, 11: "For whosoever shall keep the whole law, and yet offend in ONE POINT, HE IS GUILTY OF ALL. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

Yes, Good Neighbor, we are all sinners by birth and we are all sinners by choice. The law, God's mirror, clearly reveals this to us.

III. THE REMEDY FOR SINNERS

What is the answer to our problem? What is the remedy for those who are born in sin? The solution is—be born again! The same third chapter of Romans that tells us that "all have sinned," also gives the remedy, "Being justified freely by His grace through the redemption that is in Christ Jesus." Jesus died that we might be saved from the penalty of our sins. He "bore our sins in his own body on the tree." He died for you.

A TRUE STORY

When I was in Dallas, Texas, a number of years ago I heard a wonderful story that wonderfully illustrates the message I am trying to bring. Since it has been several years since I heard this story, I may not remember the details correctly but I do remember the main part of the story and if I get the details wrong I am sure the ones I am going to tell about will forgive me.

Mrs. W. E. Hawkins was driving home from a prayer meeting in Dallas one afternoon. She was (and is) the wife of a Methodist preacher, the Rev. W. E. Hawkins. She shared with him the burden of carrying on the daily radio broadcast and the various other ministerial responsibilities. As she approached a stop sign she slowed down, looked both ways

for other cars and, seeing none, drove on without stopping.

But a motorcycle policeman saw her and ordered her to pull over to the curb.

"Whatsamatter, lady, can't you read?" he bellowed.

"Yeeees . . . sir."

"Then tell me what that sign says."

"It says, 'stop!'"

"Did you stop?"

"No sir, but I slowed down and looked both ways and there . . ."

"But does 'at sign say 'slow down' or does it say 'stop'?"

"Well, it says to stop."

"Sorry, lady," the policeman said as he began filling out a ticket, "but you deliberately broke the law and I have to give you a ticket. Be down at the city court Monday morning at ten o'clock."

Mrs. Hawkins went home in tears and when her husband came home, she was bawling. When she told him she had been "arrested" he almost jumped through the roof until he found out what it was all about! He tried to comfort her but to no avail. She was going to have to stand trial! Maybe there would be photographers there! Everyone would be looking at her! She just knew she couldn't stand it.

Finally Brother Hawkins took the ticket and told her to forget all about it. He would take care of it and she need not go to court at all . . . Yes, he could take care of it for her—she need not give it another thought. Because she knew him, she believed him.

Monday morning at ten the clerk called out, "Mrs. W. E. Hawkins," and Brother Hawkins answered, "here" as he came forward. The Judge leaned over the bench and asked, "What is this—a gag?"

"No, Your Honor," the preacher replied, "Mrs. Hawkins is my wife and I have come in her place. She told me she was guilty and I have come to pay her fine."

They asked him to swear to "tell the truth, the whole truth, and nothing but the truth," and then told him to be seated and the Judge started in—

"Don't you know many people are killed every year because of wreckless driving?" the Judge thundered. "What do you think those stop signs are for, anyway!" On he went, giving a lecture on safe driving as Mr. Hawkins meekly sat and listened. At the conclusion of the lecture Mr. Hawkins had to pay a three-dollar fine!

And yet, Man, it was not Mr. Hawkins who had violated the traffic law—it was Mrs. Hawkins who was the offender. But because he loved her so dearly he gladly took her place, bore the wrath of the law, and payed the penalty for her guilt.

And the Lord Jesus Christ, because He loves you, stumbled one day up Calvary's mountain. There wicked men nailed him to the cross. There God Himself turned away from His Son. And there, while darkness hid the face of the sun and evil men mocked, while blood poured from agonizing wounds and friends wept, Jesus died. But that is not all; the important thing is,

He died for you!

Yes, He died for you. He bore the penalty for your sins. He died that you might live. But has it done you any good? Have you turned to Him to confess your sins and to trust Him to save you and forgive you? If you have not, won't you do so right now? If you will, then please let me know.

Writing is not easy for me. I have spent long hours preparing and writing this message. I will be more than repaid, however, if you will only write and let me know that you, because of this message, are trusting the Saviour. Please write me in your own words or simply sign and copy in a letter and mail to me the following statement:

Evangelist Bill Rice
214 W. Wesley St.
Wheaton, Illinois

Dear Brother Rice:

I have read your sermon on "Sinners." I acknowledge I am a sinner and here and now receive the Lord Jesus Christ as my

GAMBLING'S ROTTEN FAMILY TREE

(Continued from Page 1)

colored bean) would be a way of making money. Thus the game of chance was instituted. Even the great Augustus saw the possibilities of such a game of chance and made the lottery popular by financing large government building projects this way. By the time of Christ's coming to earth the drawing of lots had deteriorated to the commonest methods of gambling. May God's Holy Spirit warn us to be abstainers.

Most Prevalent Forms of Gambling Today

Dr. Walter A. Maier, famous Lutheran Church preacher, said in his book, *Rebuilding With Christ*, that he was asked by a woman in Edwardsville, Illinois, to say a few words against gambling in one of his Sunday sermons. She said, "I can't convince my husband that it is a sin. He spends an awful lot of his earnings on poker, punchboards, and buys all kinds of tickets, but he never wins anything." Dr. Maier replied, "To her husband and to all overcome by this weakness I say, gambling is wrong and I mean every kind: dice, Bingo, Beano, Tango, Screeno, roulette, Lotto, lottery, raffles, card prizes, betting, punchboards, the number racket, which I am told, has invaded the government offices at Washington."

Praise God for this outstanding preacher and his stand against gambling in all these forms! And he took this stand over the vast Mutual Broadcasting System network.

It would be a titanic task to list and define all forms of gambling, so I have chosen what might be the most prevalent forms of gambling in America today and will brand them for the sin they are. The details of the various forms are given only to warn and to inform those who do not recognize or realize they are gambling.

Wagering on Dog and Horse Racing Is Gambling

Horse racing is almost the only legal form of gambling in America today. Some states wink at dog racing, but horse racing is the one that has gained very widespread legality. In 1943 there were twenty-two states which had legal betting on horses under the pari-mutuel system. In that same year, 1943, there were more than fifty major tracks in the United States, and several had average receipts of \$2,000,000 during their month's meetings. Dog racing is found for the most part in the eastern United States, with Miami and Boston the leading tracks.

Thousands of persons are engaged in the horse-racing racket. Racing newspapers are published daily. Clockers and timers take care of the daily training of horses. A regular network of telegraph and telephone wires are used to describe each race from start to finish to the betting places. In St. Louis during the war years with such a severe telephone shortage, several "bookies" were raided that had as high as five to seven telephones. "Bookies" have their own leased wires that run direct to the tracks. With thousands of people having a real need for a telephone—one telephone—bookies had from five to seven! Many cases were headlined during the war of homes burning to a pile of rubble because of no telephone to call the

Saviour. I believe He died for me and gladly trust Him now to save me and forgive me for my sins. With all my heart I intend to live for Him and am happy to write to let you know.

Date _____

Signed _____

Address _____

fire department. Tragic cases of death, suffering and loss were recorded because the people had no telephone, nor could they get one, to call for help. The bookies, thousands of them, had from five to seven telephones! We are in a sad fix when it is more important to know which horse won at Miami than it is for a doctor to rush to the side of a dying child or mother.

Wagering on horse or dog racing is a wicked sin!

Wagering Money on Lotteries or Pools Is Gambling and a Sin

All over the United States, in offices, factories, and other places of business, various forms of lotteries and pools are played daily. Sometimes the pool is made up of a group at one location among employees of a firm. At other times an agent for the pool makes a daily canvas of a "route." Some agents have a side-line business as a cover up—a cigar store or a delicatessen. I have known of owners of delicatessens in St. Louis who would accept pennies and nickels from grade school children for a bet—the money that had been given by the parents to the children for lunch or car fare.

Pools have many forms. Sometimes they are on what the score will be of a baseball game, or the terminal numbers of daily bank clearings.

The numbers game, a form of a

pool, is popular in large cities, especially among Negroes. An agent will accept bets from five cents up. The pay-off is 100 to 1 or five dollars for each five

(Continued on page 5)

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GAMBLING'S ROTTEN FAMILY TREE

(Continued from Page 4)

cent wager. The one placing the bet selects three numbers from 1 to 78. Each day a drawing is held and twenty-four numbers are drawn between 1 and 78. Those whose three numbers are among the twenty-four are winners. Many play for years and never win. Some who win five dollars and think their "luck" is right, lose their savings or week's salary on one bet.

Wagering on Dice Is Gambling

Dice are small cubes of ivory, bone, wood or metal used in gambling. On each of the six sides a different number of dots are placed in such a manner that the sum of the dots on any two opposite sides totals seven. These cubes, or craps as they are often called, are rolled from the hand or cup to play the game. Each player puts up a stake and each player "shoots" the dice or rolls them to carry on the game.

In 1931, near my father's office (my father is a physician), I saw a young colored man run from a pool room dice game out to the sidewalk and fall. A crowd soon gathered. When my father and I reached the scene the young fellow was gasping his last breath as the blood gushed on the sidewalk and down an iron grating to the basement. I learned from a bystander that the man had had his throat cut with a razor in an argument over fifty cents in a dice game! Life was cheap to that gambler—murder for fifty cents!

Tragedy always follows gambling. Gambling with dice is a sin and besides, it leads to other sins. Dice have practically always been associated with gambling.

Wherever dice have been found they have had the same shape and have not differed much from the modern forms.

Dice have been found in the tombs of the ancient Egyptians, in early Grecian tombs, in the far East, and even among the American Indians. The amazing thing is that even in these non-Christian lands wherever they were used they have been forbidden! It seems that all through the years there has been a general, natural hatred for gambling.

Wagering on Cards Is Gambling

Cards were invented in China about 1120 but not in the form now used. Perhaps the cards that are used today were invented in 1392 at the order of King Charles VI of France. Cards have always been associated with gambling.

Cards have always been under attack and have been condemned from the very first introduction in France as a gambling game.

Most Christians agree that it is a sin to play with regular playing cards, whether one gambles or not. I believe it is wrong for a Christian to have a pack of such cards in his home. Perhaps you say, "We don't gamble." But it generally creates a desire to gamble. It is, you must agree, a waste of time. Practically all greatly-used Christians agree that it is a sin even to play gambling games with cards, whether you gamble or not. You must agree that even ordinary card playing has an appearance of evil. The Apostle Paul said, "Abstain from all appearance of evil" (I Thess. 5:22). Cards are associated with gambling, ordinarily used for gambling, and do have an appearance of evil. Therefore card games where "regular playing cards" are used are not for the Christian.

I want to emphasize that "regular playing cards" are a sin to use even when not gambling because they are associated with gambling. Many innocent parlor games not played with "regular playing cards" are not a sin and provide clean fun. These are not classed with gambling, the way regular playing cards are.

We have found that horse racing, lotteries, pools, dice and cards are forms of gambling and

are prevalent in America today. There are still more forms.

Wagering on; Chances, Punch Boards, Pin Ball or Slot Machines, and on the Stock Market Are Forms of Gambling

One form of gambling prevalent today is the buying of chances. The buying of a ten-cent, fifty-cent or dollar chance on an automobile, a house, or a box of candy, is gambling. It is a sin even when the money is to be used for a church or for a worthy cause.

The punch board is also a form of gambling. Many stores have punch boards with various prizes offered for certain numbers. The punch board is rectangular in shape and is covered with tiny holes, each containing a piece of paper with a number. A punch on one board may cost a dime and on another board a dollar. Awards are varied—all the way from money to fruit cakes and turkeys. Punch boards are gambling and a sin.

Pin-ball machines are often used to gamble on and are found in many stores, restaurants and other places of business. Children of all ages play them. There are many types, but almost all have the same basic features. The machine is built in the form of a box covered with glass. Inside the case is a tilted board covered with holes, with pins placed at various points over the entire board. Metal balls are shot from the side by a spring lever and "points" are gained by placing the steel balls in certain holes. The cost of playing is usually five cents. If no pay-off is made by the machine nor expected, it is not a gambling machine. Some places pay off for certain scores and in these cases it is gambling.

I went into an ice cream parlor and lunch stand one day in St. Louis to make a purchase. While I was waiting I looked through a door into a back room and saw eight or ten boys playing at pin-ball machines. I learned later that this place "paid off" on their machines for certain scores. From this illustration you can see how reprobate adults can become when they will take nickels from school children, cause them to sin, and instill in them a desire to gamble.

Slot machines, like all forms of gambling, are sinful. Besides, the machines are not honest, but "rigged" to pay a certain amount. New York University experimented with "honest" slot machines, meaning one supposedly rigged to pay back 75c for each dollar played. (They are easily rigged to pay less.) The odds against hitting the jackpot on this machine are 1,000 to 1; the odds against two slugs, 8 to 1. (From the NEW YORK TIMES MAGAZINE, "Bars, Bells, and Colored Lights," by Murray Schumach, May 12, 1946.) The gambler sins by gambling and is a sucker for gambling. He can't win!

Another common form of gambling is the stock market. Speculation on the markets needs to be labeled as a sin. It disrupts the markets, causes crimes to be committed, and causes hardship on millions of people.

I wish we had a statesman today who would come out and make a statement like President Theodore Roosevelt made in his message to Congress January 31, 1908, when he said: "There is no moral difference between gambling at cards or on the race track and gambling in the stock market. One method is just as pernicious to the body politic as the other kind, and in degree the evil worked is far greater."

I'm proud of a president who had the moral courage to say this.

Yes, the stock market and commodity exchange are methods of gambling! Their speculative dealings disturb the natural prices of commodities and securities. They do grave injury to producers and consumers by false reports to influence prices.

Dr. B.H. Carroll was one of the greatest of all Baptist preachers, founder and for years president

of Southwestern Baptist Seminary at Fort Worth, Texas. In his book on *The Ten Commandments*, in writing about the commandment, "Thou shalt not steal," he was asked to "cite and explain certain classifications of Wall Street stealing." In answer he said the following:

"(1) 'Bearing' the market, the object of which is to lower the price of an article that they want to buy. They are called 'the bears.' Their object is to reduce stocks, to make prices sink clear out of sight, and then surreptitiously they buy.

"(2) The second is 'bulling' the market. The object of that is to push stocks up so high that they can sell and make fortunes. That is, they bring pressure to bear so as to make stock worth, say, fifty cents, rise to \$2.50. Then they sell. Then they clear \$2.00.

"(3) Freezing out. That is, a number of men, say twenty, go into a company and one or two of them manage to get a majority of the stock. Now that enables them to entirely control the whole stock, and they want to make others sell out to them for a song, and therefore by controlling the stock they see to it that these men never get any dividends or any interest on their money. And they let them know that there are no profits made; they vote big salaries among themselves so that there are never any dividends. Finally the poor fellows see the best thing for them to do is to sell out for what they can get. That is freezing out.

"(4) The next thing is pooling. Say one man hasn't enough money to make stocks go up as high as he wants them or to go down as low as he wants them; if they are up, he will want to sell, and if they are down he will want to buy; now he is not able himself to lower or raise the price of the stock. Then pooling comes in: say forty or fifty of the richest men put in each so much to be used in the stock market for buying or bearing. That is pooling.

"(5) The next is cornering the market, that is, getting control, say, of all the tobacco, or all the wheat, or all the barley, or of all the sugar, getting a corner on it. Now by getting this corner on a certain product, they can hold back from sale any part of it and hold it back until they can make the price. The world must have its sugar, or its wheat, and they will hold it back until it booms; wheat goes to \$1.50, then they sell. While they are doing that, thousands of people are starving.

"(6) The next is watering stock. They unite and buy a piece of property that costs them \$50,000. They instantly vote that that property is worth \$100,000 and they divide that stock up into a hundred shares of \$1,000 each, and go out and sell it. That is watering stock.

"(7) Then there is monopoly, working so as to have complete control of a supply so that there is no competition; and just as a highwayman stands before you with a loaded pistol and says, 'Stand, deliver,' they can make you stand and deliver. You can't help yourself."

I have gone into some detail on these forms only because many people do not realize that they are sinful. I could include in this list betting, lotto, Bingo and raffle tickets. There are many forms but these forms that I have given are the most prevalent.

The gambling tree is rotten and sinful! Oh, be warned, be warned before you taste; the gambling tree in all its varieties is poison! Some might ask, "Why are these things you listed considered gambling?" "Why is gambling a corrupt tree?"

Gambling Is a Corrupt Tree Because It Is Stealing and Robbery

From these forms of gambling just listed, it can be shown that gambling is essentially stealing and robbery. Gambling is getting something for nothing without rendering service or exchange of goods, and is essentially stealing and a form of robbery.

Evangelist William Edward Biedewolf, a great evangelist of a

past generation, said:

"Someone has said that gambling bears the same relation to robbery that dueling does to murder. One man will meet another in a dark alley and take his life at the end of a pistol, and you call it murder; two men will meet each other in an alley and agree to shoot each other until one or both fall dead, and you call that dueling. But the only difference is that in the first case there is one murderer, and in the second case there are two. One man will meet another in a dark alley and take his money at the end of a pistol and you call that robbery; two men will meet each other round a table and agree to take each other's money with dice or cards, and you call that gambling. But the only difference is that in the first case there is one robber, and in the second case there are two."

This definition from an outstanding servant of God cannot be brushed aside with a shrug. This great evangelist, one of the greatest of his generation and of all time, classed gambling as robbery.

In the Bible, Jeremiah denounced the sin of getting money by sinful means. He said God's woe was upon money gotten by foul means, and I think this would include gambling. The passage I refer to is, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work..." (Jer. 22:13).

Gambling takes a man's wages and gives no service or equal value in goods. Gambling is building a "house by unrighteousness," and "chambers by wrong." God places His condemnation and woe on this sin.

God's Word says again in Habakkuk, "... Woe to him that increaseth that which is not his!" (Hab. 2:6). If a man gives service or buys something with goods or money, he has a right to the article possessed; but in gambling, when a person wins he "... increaseth that which is not his." Often the gambler will cheat in order to win.

Unless it is a gift, something gotten by other means than working for it or giving something of value in exchange for it, it is essentially stealing. Paul brings this truth in Ephesians, "Let him that stole steal no more; BUT RATHER LET HIM LABOUR, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). Gambling is defined: the risking of money or other article of value in hopes of getting something for nothing without giving value in return. Gambling is robbery and stealing.

The ancient rabbis also considered gambling a form of robbery. The Meshnah, (Sacred Jewish Writings) disqualified a gambler from testifying before a court of justice. In 1628 laws were passed by Jews to exclude any member of a Jewish congregation who played cards or gambled in any way.

Gambling Is a Corrupt Tree Because It Is Based on Idleness, Laziness and Crookedness

In the New Testament the Apostle Paul taught the dignity of work and the same principle when he said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (II Thess. 3:10, 11). Gamblers do not want to work. Gamblers are after something for nothing, without working for it. Many are crooked at heart and sinful, even cheating to win.

Gambling Is a Corrupt Tree Because It Degrades, Brings Shame, Reproach, and Criticism on Organizations That Sponsor It

Dr. Walter A. Haier of the famous Lutheran Hour, broadcasting over the Columbia Broadcasting System and other stations around the world totaling about eleven hundred stations, spoke of gambling in the churches in his

book, *Rebuilding With Christ*, and said:

"... remember this (gambling) evil is not only beginning to creep into many American churches—it is there, definitely, brazenly! How shocking to read in the newspapers that a church will raffle a house! How distressing to see signs like these: 'Prize Bingo at Saint Luke's'; 'Banko and Screeno at Holy Trinity'! What an insult to Christ when churches buy and sell tickets reading: 'One chance at Saint Elizabeth's Carnival.' 'First prize, one case of whisky.' 'Second prize, twenty-five-dollar war bond.' What offense to God and man when a newspaper must report that twenty-one of fifty pastors in a Protestant denomination at Chicago admit favoring 'a bit of gambling for the sake of zest and income at church affairs'! How shocking beyond all words to have professional card-players, managers of gambling establishments, declare that church games of chance offer even less chance of winning than a roulette wheel!"

One snowy day, with the temperature around zero and darkness settling over St. Louis, a grade school youngster rang our doorbell. "Say, mister, wanna buy a chance on a turkey? Only fifty cents, mister, and the money goes to Saint _____ Church." I said no, of course, and explained to the little fellow who had been sent out after school on this cold day that it was gambling to buy chances, even if the money was going for a "good cause." The amount of money paid out makes no difference. Where the money goes makes no difference. It would be a sin if the chance cost one cent and the money was going to the best cause in the world. Later on this child who has been sinned against by a system of false teaching will gamble larger amounts and in different ways and not consider it a sin. To buy or sell chances for any cause or for any amount is a sin. Men gamble because they learn the habit of trying to get something for nothing while they are young. As a child they take chances on a punch board for a penny in hopes of getting a five-cent bar of candy—at the risk of losing the penny. Later on it is, "I'll match you to see who pays for this soda." Many older Christians as well as younger, never realize that this is gambling. Some "churches" even stoop to

(Continued on page 6)

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GAMBLING'S ROTTEN FAMILY TREE

(Continued from Page 5)

the gutter of sin and sell chances on quilts, turkeys, cars, houses, washing machines, and even whisky, to raise money.

Take the case of the Bingo game that made the news several months ago and was reported in THE CONVERTED CATHOLIC MAGAZINE for October, 1947:

"A Bingo game at St. Mary's Catholic Church, Des Moines, Iowa, last May 16 was raided by police. The raid was requested, according to the SAN ANTONIO EXPRESS, by a professional gambler, Kenneth Soderleiter, whose Bingo game at his amusement park had been raided the night before. 'If Bingo is legal at the church,' he complained, 'why isn't it legal at my place just two blocks away!'"

The Roman Catholic Church, as well as some Protestant groups, do not teach that gambling (or drinking) is a sin in itself. The Roman Catholic's official position and definition of gambling is found in The Catholic Encyclopedia (Imprimature John M. Farley—Archbishop of New York, 1909). The Encyclopedia says:

"Gambling or gaming is the staking of money or other things of value on the issue of a game of chance. . . . It is not gambling, in the strict sense, if a bet is laid on the issue of a game of skill like billiards or football. . . . moreover, in ordinary parlance, a person who plays for small stakes to give zest to the game is not said to gamble; gambling connotes playing for high stakes. . . . on certain conditions, and apart from excess or scandal, it is not sinful to stake money on the issue of a game of chance. . . ."

This position on gambling is the official position of the Roman Catholic Church. Is it any wonder, then, that in the October, 1948, issue of THE CONVERTED CATHOLIC the following article appeared:

"THE EVILS OF GAMBLING were surely spotlighted by the admission of Judge P. James Pellicchia, Newark (N. J.) Police Court Magistrate and vice president of the Columbus Trust Company, that he had embezzled the astronomical sum of \$657,000 to bet on the races. Practically all the purloined funds, he admitted, according to the NEW YORK TIMES of last July 14, were spent 'gambling on horses.' As chief Police Magistrate he also functioned as Judge in the family court in Newark's First Precinct.

"What interests us is that this Judge Pellicchia, a Roman Catholic, is a graduate of the Jesuit School for Foreign Service at Georgetown (D. C.) University, and that it is the teaching of Jesuit Catholic theology that gambling (like drinking) is not a sin in itself. The Jesuit distinction made in this case is that only the 'excess' of gambling is a sin. Judge Pellicchia's gambling was certainly 'excessive' (he confessed that he often bet \$5,000 or \$6,000 a week on the races, and that he lost an estimated \$30,000 at Florida race tracks in the winter of 1947). But when did it begin to be excessive? Was it when he began about two years ago, as he admitted, to embezzle the \$657,000 from the bank to cover his debts to bookies already amounting, at that time, to more than \$150,000?"

"This victim of the gambling evil, which led him on to embezzlement, forgery and other crimes, can justly blame his Church which taught him that 'in principle, gambling is no sin in itself.' How can a thing be right in principle and wrong only in certain applications of that principle? There is surely something wrong with a moral code that thus divorces principle from conduct. But this is common to the entire structure of the moral teachings of the Jesuits. It shows up in their distinction between teaching and practice in gambling, drinking and other profitable vices. The individuals trained to accept their

code are the helpless victims. The big gambling and liquor interests are the gainers—and the religion that makes their huge profits possible by its convenient moral code."

Now, listen to some more of the "double talk" and the "convenient moral" code from The Catholic Encyclopedia:

"Many states make it a penal offense to bet on a horse race. . . . election . . . game of hazard. . . . Such laws are just and useful, inasmuch as they serve to keep within the bounds of decency the dangerous habit of gambling, and the many evils which are associated with it." (So far so good. Now the subtle Jesuit fence-straddling comes next where everything good that was just quoted is torn to shreds.) "Although betting is to be discouraged as being fraught with danger, and although it may be morally wrong, still in particular cases it is not necessarily so. . . . It follows that the avocation of the professional bookmaker need not be morally wrong. It is quite possible to keep the moral law and at the same time so to arrange one's bets with different people that, though in all probability there will be some loss, still there will be gain on the whole."

Brother, what reasoning! Those who are against gambling are pleased a little, and those who are gamblers are not offended; even that "avocation of the professional bookmaker need not be morally wrong!"

One reason for the "power" of the Roman Catholic Church is that it does not oppose sin and particularly the sin of gambling.

An article for April, 1947, in THE CONVERTED CATHOLIC MAGAZINE reads:

"The culture and moral influence of the Catholic Church in America can be seen from many clear examples that happen almost every day. One such example occurred last October in Steubenville, Ohio. Everyone there admitted that drunkenness, gambling and prostitution were rampant and that the city badly needed 'cleaning up'. A group of Protestant ministers tackled the job, prepared, as newspaper reports told, to arm themselves with guns, if necessary, to accomplish it. The Roman Catholic Bishop, John King Musio, however, openly opposed the cleanup, and issued a pastoral letter to be read in all his churches last December 1, condemning the campaign of the Protestant ministers, calling these Protestant ministers 'narrow little people.' Bishop Musio declared, 'Drinking and gambling are not sinful in themselves,' according to the NEW YORK TIMES of November 28, and indicated that prostitution was something that could not be eliminated. He then proceeded to lecture on the proper interpretation of the Christian moral code as follows: 'These so-called leaders simply do not know the moral structure of Christianity. As a result they make themselves pitiable objects in a community.' Judge William A. Downer backed up the bishop and condemned the protestant ministers as 'fanatics insistent upon senseless arrests.'

What is the immediate and practical effect of such an official pronouncement of a Roman Catholic bishop? He makes clear the Catholic Church's favorable attitude toward what vitally concerns the politicians and the liquor interests, two of the most powerful forces in American life."

Clearly you can see from all the facts presented that the gambling tree is corrupt and decayed clear through. Its family history is bad, its present offspring are corrupt—every form of gambling is sinful. Gambling's family tree—tree, root and branches—needs to be cut down and cast into the fire.

(Quotation from THE TEN COMMANDMENTS, by B. H. Carroll, used by permission of copyright owner, Broadman Press.)

PRESENT-TENSE SITUATION

By the Editor

The carnal nature of man naturally wants a salvation that can be earned by human works and merit. The carnal nature is the enemy of salvation by grace. So it is hard for people to believe the plain statements of the Word of God, that one who puts his trust in Christ is then saved, has everlasting life, shall not come into condemnation. Notice the plain statements of these Scriptures:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

All these Scriptures clearly teach that one who puts his trust in Christ is instantly out from under condemnation, immediately has everlasting life, is saved.

However, people who want man to have more part in the salvation and God to have less, who want human works to earn credit for salvation instead of having salvation given free, purchased by the blood of Christ, tend to explain away these Scriptures.

We have a letter from a reader in Wyoming along this line and we give our answer here, showing that many Scriptures definitely state the truth of present-tense salvation. One who trusts in Christ is already saved, already quickened, already justified, and the terms used in Scriptures given below cannot mean a future salvation only. Will you read my letter to the friend who believes no one living is saved yet?

Dear Mr. T—:

I am glad you wrote me. I am sure you are sincere and I trust you are a good enough Christian to take a good Bible answer to your letter. You say, "You and Dr. Jones and many others preach and teach that if we believe in the Lord and Saviour Jesus Christ, we are saved. That is not true, and the Bible does not teach that. You are not saved. I am not saved. There

is not a man, woman, or child living anywhere in this world today who is saved. There is no place in God's holy Word where it tells us 'we are saved.' Then you go on to say that if we endure to the end, we will be saved.

It is true that speaking of the Great Tribulation time and Christ's future rescue of the Jews when He returns to the earth in person, Jesus said that he that endures to the end shall be saved (See Matt. 24:13-22; Mark 13:13-20). Jews, in the midst of the Great Tribulation time, who faithfully hold on to the Christ, will be rescued out of the tribulation and saved from the hand of the antichrist. But the Bible nowhere says and never means that one can get saved from his sins and saved from Hell by his good works.

You say that the promise, "Believe on the Lord Jesus Christ and thou shalt be saved" refers to the far distant future and you say it means that one who holds out faithful to the end will be saved. But the Bible says nothing like that. The Bible says, "Believe on the Lord Jesus Christ." Salvation comes by faith, not by works. And the "believe" is simple future there, just like the "thou shalt be saved" is. One is saved when he believes.

You asked for Scriptures saying that people who trust in Christ are already saved now. You say there are no such Scriptures, but your ignorance of the Bible in this case led you to make such a foolish statement. Notice the following Scriptures:

In Luke 7:50 Jesus said to the poor sinful woman, "Thy faith hath saved thee; go in peace." She was already saved then and there by trusting Christ.

In II Timothy 1:9 is this Scripture, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Here it is evident that Paul and Timothy to whom he was writing, and others were already saved!

Titus 3:5 is a wonderful Scripture on this matter of present-

tense salvation: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Note that this Scripture plainly teaches that Christ has already saved us who are trusting in Him. It was not by works of righteousness which we had done, but according to His mercy. Those who have regeneration are already saved.

Verse 7 in the same passage tells us that we who have trusted Christ are already "justified by his grace."

You say no believer in Christ is saved now? Then you did not know I Corinthians 1:18 which says, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Some of us, thank God, are already saved. All who have trusted in Christ for forgiveness and salvation are saved.

Second Corinthians 2:15 also teaches that some are saved already: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish."

Ephesians 2:5 plainly says that we believers are already quickened, are already saved: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;). Verses 8 and 9 say: "Nor by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

You see, both of your ideas are wrong; your idea that no one is saved now and will not be until he dies, and your idea that salvation is by human works and holding out faithful. One who trusted Christ is saved already, has everlasting life, is justified.

This is the same teaching as given in John 3:36, John 5:24, and many other passages.

The whole idea of salvation by human works and human merit so that one cannot know until he gets to Heaven whether or not he is saved is a false idea not taught in the Scriptures. The modernists and the lodges and false cults teach such a human salvation, earned by your good works, but that is not Bible Christianity at all.

Thank you for writing me. Will you please read carefully the Scriptures I have given and then write me again?

Again you make a great mistake when you say, "You and other preachers teach that if we are 'Christians' we are not 'sinners.'"

You are entirely mistaken. I teach nothing of the kind. I have repeatedly published through many years the clear teaching of the Word of God that "if we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). As far as I know, the only preachers in the world who preach that Christians are not sinners are Holiness preachers, and they are good men but they are wrong on this matter! You evidently love to run down preachers. You say, "Oh, if you preachers would only preach the Word of God, as God tells us to preach it, and not teach these false doctrines of men, there would not be so much confusion in the world." In view of the radical mistakes in your own letter, such a charge is very presumptuous. It is true many preachers do not believe the Bible and do not preach the truth. But it is obvious that if you were in the pulpit, it would not help the situation. You ought to humble your heart and study the Scriptures and not run down good Bible-believing preachers.

In the Savior's name, yours,
JRR/vw John R. Rice

We are glad to report that the above letter convinced the man who had written us. He wrote again, thanking me for my letter and acknowledging that he had been mistaken in thinking one could not be definitely saved now, and know it before dying.

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God Moves Some to Help on New Book on the Holy Spirit

By the Editor

We find a deep concern in the hearts of many people about the new book, *The Power of Pentecost, or The Fullness of the Spirit*, which is now being set in type and will soon be printed. One Christian friend in Oakland, California, writes as follows:

"In regard to your manuscript, *The Power of Pentecost*, why should you bear all the burden? There are surely enough Christians in America to finance the publication of such a book. There are many like myself, I am sure, who would be able to make a small contribution toward it, with no thought of recompense. In this way we could have a small part in spreading this truth which is vital today. Why not give us a chance to help just a little?"

I am writing this dear friend to say that those who wish to help *Sword of the Lord Publishers* get this big book on *The Power of Pentecost* in print, may send offerings as God leads them. One brother has already sent a special gift of \$141. Another friend has sent \$20 for this purpose. We had announced that the manufacturing cost of the first printing of the book would be about \$7,000 (that will be about the actual cost of typesetting, printing and binding. Thousands of dollars more have already been spent or will be required for the office work—typing, proofreading, advertising and selling of the

book). The brother sending \$141 delighted that he could take care of about two per cent of the cost.

Readers will understand that the *Sword of the Lord Foundation* is a nonprofit corporation chartered under the laws of Illinois. The editor has, through the years, saved and invested every dollar possible in this work. Still, to bring out another large book with 480 pages in a big edition, entails expenses that we are not prepared to meet without money from some source. One beloved brother thinks he may be able to lend us part of the manufacturing expense. If others wish to help in the manufacturing cost, each one may give as God leads. Of course the money from sale of the book will all go to the foundation, and any profit—should there be a profit—will be put into the free literature distributed continually.

Anyone wishing to inquire further or to help in this matter may write the editor, Evangelist John R. Rice, 214 West Wesley Street, Wheaton, Illinois.

Dr. Bob Jones Says:

We call your attention to a letter from the student body which was handed to us on the platform on the night when we recently celebrated our fiftieth anniversary as a minister of the Gospel. This letter will give our Christian friends an idea of the attitude and spirit of the approximately three thousand students who have matriculated this school year:

Dear Dr. Bob:

Our hearts are full of gratitude tonight on the occasion of this your fiftieth anniversary in the ministry. We thank God for the blessings which have come through you to us. For the sacrificial way in which you have devoted your entire life to the furtherance of the Gospel, the salvation of lost souls, and the training of young lives for places of Christian leadership, we give Him thanks.

As members of this student body, we are happy to have a share in the building of the Student Loan Endowment Fund and in this way to enable other young people to enjoy the privilege of a

Christian education such as we are enjoying here. Not only shall we continue to help in the support of this great program, but also by our lives and testimonies we shall continue to uphold the standards of Bob Jones University to the glory of God.

Devotedly,

(Signed) DON BAKER,

President of Student Body

We are earnestly appealing to you friends to do your very best to get your contribution in before the close of the present school year. We appreciate the help some of you have already given us; but if you feel the Lord would have you send more, please let us hear from you again. We are confident that many of you who have never yet made a contribution toward this fund will wish to make an investment in this glorious work; so please let us hear from you. Thank you and God bless you.

BOB JONES,

Bob Jones University
Greenville, S. C.

(Advertisement)

Our Missionary Student Loses Mother

By the Editor

Readers of THE SWORD OF THE LORD may remember that some two years ago we brought John S. E. Thompson, a fine, godly young man from British Guiana in South America, to study in Moody Bible Institute. He is a colored lad and hopes to go back to preach among his own people the unsearchable riches of Christ.

The colored people who live in British Guiana are not heathen people. That country is under British rule and they have been well evangelized by the London Missionary Society and other missions.

I feel deeply honored that God allowed me to take the responsibility for bringing John Thompson into this country. I agreed to take the responsibilities of a father toward him, to see that his expenses are paid while in this country for an education and his fare provided back to his native land when he is ready to return. On his part he agreed to hearken to me as to a father and he has been most faithful and loyal. He is making good grades in Moody Bible Institute.

A year ago John got word that his father had died. That was a

great loss. Now comes the sad news of the sudden death of his mother, and he is bereft of both his parents. In a strange and foreign country, he now finds that he will not see his father and mother when he returns to British Guiana. They wait to meet him in Heaven.

I had letters from his mother and she showed evidences of the most remarkable Christian culture. Her face was black, her position was humble, she was a victim of poverty and lived in a far-off corner of the world. But she was really a Christian gentilewoman of genuine culture and character. Our young colored brother has suffered a great loss.

If some reader feels a burden to write him, you may address him:

John S. E. Thompson
153 Institute Place
Chicago 10, Illinois

Some may feel impressed to help with the support of this young brother. He works and pays as much of his own expenses as he can and we at the Sword of the Lord supply the rest of his needs. Any help for this missionary student may be sent to him or to the editor at 214 W. Wesley Street, Wheaton, Illinois.

USE OF TRACTS

February 9, 1949

Dear Brother M—:

I was glad to have your letter about tracts.

1. We have had over 3,600 people profess that they were saved through the booklet, "What Must I Do to Be Saved?" I feel that probably there were hundreds of thousands more saved through this booklet who did not write us. We have had many others saved through larger 24-page pamphlets.

2. I have been surprised to find very little evidence of people saved through short tracts. My booklet is 24 pages. I have known of some converted or saved through God's Way of Salvation, by Marshall, I believe, in about 32-page form, and some have been saved through Safety, Certainty and Enjoyment, by Cutter. It has 16 pages. Rev. Ford Porter of Indianapolis, Indiana, has a wonderful tract on God's Simple Plan of Salvation, which has resulted I understand, in a great many being saved. I think it has 8 pages. I do not know that I have ever had definite information of anybody saved through a shorter tract. That is too easy and inexpensive a way of saving souls! Really, such tract-giving is often simply a substitute for doing what God commanded in personal soul winning. I do not believe that usually a few words carelessly printed on cheap paper commands

enough attention or preaches enough Scripture to lead to conviction and salvation. I have found that it takes a great deal of prayer and labor and heart-compassion to win a soul and that cheap, easy ways do not work well.

3. I do believe in the widespread distribution of literature concerning smoking, drinking, dancing, gambling, etc., provided that enough care is given in the preparation and that it is just as powerfully written, with the Scriptural background, the earnest passion and the honest integrity of a strong, Spirit-filled preacher. I doubt if a three or five-minute talk in the pulpit would get sinners convicted or saved ordinarily; and I doubt that a one, two, or four-page tract without the impact of Spirit-filled personality before one would do what a little talk would not do. I doubt the usefulness of a tract that is less than a sermon in length.

However, the Bible clearly teaches that the "law is a schoolmaster to bring men to Christ"; so we should preach the "thou shalt nots" of the Bible to show people their need for a Saviour.

4. I think it is a great mistake to think that just anybody can write a good tract. Actually, writing is a little more difficult than speaking, and only a mature Christian who is himself a proven soul winner should count himself fit to write a tract. Actually the

More About the Federal Council of Churches

March 21, 1949

Dear Mr. and Mrs. G—:

I am grateful for your letter and will try to help you.

The Federal Council of Churches was instituted December 1, 1908, at Philadelphia. Rev. Elias Sanford, an important leader in the project to establish the Federal Council of Churches, said the Council was to stand for "the great essential truths of revelation disclosed in the Incarnation, Atoning Grace, and glorious Resurrection of our divine Lord and Redeemer." At that time most of the leaders were Bible believers. The requirement for membership was such that groups who joined must say they believed that Christ "is the Son of God." That requirement for membership is still officially on record. However, in actual practice modernists do not mind lying about that matter. Modernists frequently say that they believe that Jesus is the Son of God, but if pressed, they believe that all men are sons of God, that God is the Father of all men. So it has turned out that the Federal Council of Churches is now absolutely controlled by infidels, among them Bishop McConnell, Bishop Oxnham, Dr. Harry Emerson Fosdick, Dr. Henry Sloane Coffin, and Dr. Beaven, to mention two Methodists, two Baptists, and a Presbyterian, all of whom have been leading officials.

The Federal Church Council regularly, knowingly and intentionally receives infidels into membership. The best loved of Federal Council leaders, Dr. E. Stanley Jones, is on record in a recent copy of The Saturday Evening Post as saying that many Unitarians and some Universalists would be glad to say they believed in the Son of God and would be received in a united, super church, to go even further than the Federal Council of Churches. In a first long article Dr. Jones was

quoted as saying these would not be acceptable but he wrote back to say he had been misquoted and that many Unitarians and some Universalists would be willing to sign the statement and he would be glad to have them to join.

On this matter I suggest that your pastor would be interested in three scholarly works on this subject, fully documented, that are especially conclusive.

The first is a pamphlet by Dr. J. Elwin Wright, *Death in the Pot*, telling of the modernism in the Federal Council of Churches. Price, 25c. We can supply.

The second is *How Modern Is the Federal Council?* also by Dr. J. Elwin Wright, fully documented. The price is 15c, and we can supply this also.

The third is a large book *Ecclesiastical Octopus*, by Ernest Gordon, a famous writer, the son of the late A. J. Gordon. His book of 171 large pages, in paper binding, is \$1.25; in cloth binding, \$2. It is absolutely full of facts, given so thoroughly and with all the proof so that your pastor or any other honest man will believe it, I think.

The fact remains that whatever modernists say, they are still infidels, wolves in sheep's clothing, who are glad to pretend to be Christians to keep their churches, but privately are traitors to Christ, and sometimes publicly. And this is already proved true of leaders of the Federal Council of Churches.

I feel that your pastor is probably an honest, good man and that you should show him every reverence and believe in his sincerity, if he says that he believes in the fundamentals of the faith, the deity of Christ, the inspiration of the Bible. If he wants to know the truth, as I feel sure he does, he will be glad to see any of this literature.

In the Saviour's name, yours,
JRR/vw John R. Rice

OUGHT CHRISTIANS STAY IN DENOMINATIONS WHERE THEY MUST SUPPORT OR CONDONE MODERNISM?

By the Editor

Here are answers to two letters which I hope will be helpful.

April 20, 1949.

Dear Mrs. L—:

I am glad to have your letter and appreciate your kindly comments.

However, I am deeply burdened to hear that you plan to stay in

Church. How can you send money to support the program knowing that much of it goes to infidels, to break down the faith of people in the Bible, and support leaders who deny every fundamental of the Christian faith and of the Articles of Religion? How can you feel free to attend a Sunday School where the literature itself denies the fundamentals of the faith? I do not want to be misunderstood. I feel just as Carl McIntire does, that Christians ought to come out and be separate from modernism.

However, I do not feel it would be wrong for me to hold a union revival campaign if a sound local church wanted to cooperate, as Dr. McIntire feels it would be. For me to stay in a modernistic denomination, let my children

most powerful soul-winning literature has been written nearly always by soul-winning preachers.

5. Even the use of Scripture and orthodox use of Scripture does not guarantee a tract will be useful. If an evangelist should stand in the pulpit and read the tract, *Four Things God Wants You to Know*, giving the simple statements and a Scripture in each case to prove it, probably not a single sinner would be convicted or moved in any wise. It is not only the Word of God which saves; it is the preached word. "It pleased God by the foolishness of preaching to save them that believe."

I hope that this letter will offer some help. God bless you in your work.

In the Saviour's name, yours,
JRR/vw John R. Rice

study modernistic Sunday School lessons taught by unbelievers, and to grow up where their faith would almost certainly be wrecked, would be a great sin. The Bible plainly commands, "Be ye not unequally yoked together with unbelievers." However, for me to cooperate with some good Bible-believing Christians by allowing them to come to my union revival campaign and helping them to win souls is a different matter and does not involve any compromise.

Thank you for your kindly letter and I pray God will richly bless you.

In Jesus' name, yours,
JRR/vw John R. Rice
April 19, 1949.

Dear Mrs. Z—:

I am sending you a carbon copy of a letter I have just written to Mrs. R. W. L.— which, I think, will be helpful to you. I think it is definitely a sin for any Christian to support modernism in any way, and I do not want to be misunderstood on this matter. For a Christian to remain a member of a church even where a penny of his offering goes to support modernism, whether teachers in a college or missionaries or denominational secretaries, is, I think, absolutely forbidden, a definite compromise and wrong. For any Christian to remain in a church where the literature given out or used in Sunday School is untrue to Christ is, I think, a sin and makes the Christian a partaker of all the evil done by the modernists.

On these matters I agree altogether with Dr. Carl McIntire. However, I do not believe that it would be wrong for me to allow a good Christian of a modern denomination to cooperate in a union campaign where I do not support his denomination, where I do not trim my preaching or where I do not in any wise compromise. That is the only matter where Mr. McIntire and I differ.

I thank you for your kind let-

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Here at the Sword of the Lord office we have need for another good secondhand off-set duplicating or printing machine or press. We have in mind a machine not for a print shop, but for the office. We would be interested in a good used Multilith, Davidson, or Little Chief, for example, or any off-set machine we could use.

We prefer a machine that will print 14x20 inch surface. Would consider smaller or larger if price is right.

The machine must be in good condition, the price right. Any reader who could give or sell the Sword of the Lord office a machine for the Lord's work in duplicating letters, circulars, advertising, etc., please write us at once, giving name, description and condition of machine, printing size, and price.

Address, Sword of the Lord Publishers, Wheaton, Illinois.

ter and I pray God will help you to reconsider this matter very carefully before you continue joined up with unbelief and modernism. I know the Lord will guide you if you wait on Him and are willing to suffer for Him if need be.

In the Saviour's name, your,
JRR/vw John R. Rice.

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SECRETS OF FAILURE

(Continued from Page 3)

about witnessing for Jesus Christ." Humiliating, I will agree, but it will bring you blessing.

I am assuming you want to be blessed. I will tell you how to get it. The first thing is, confess your sins. Second, renounce sin, abandon it. "He that covereth his sins shall not prosper: but who so confesseth and forsaketh them shall have mercy" (Prov. 28:13). Separate your life from that sin, tear that sin out of your life, get rid of it, get away from it.

"If thy right hand offend thee, cut it off" (Matt. 5:30). If anything in the world that is useful to you is keeping you away from God, God says get rid of it. God doesn't mean to dig your eye out. If there is anything in the world that is as valuable to you as your right hand and arm and that thing is keeping you away from God, get rid of it.

Confessions without renunciation doesn't amount to anything. If a man confesses sin and keeps on living in sin, he did not mean anything by his confession. If a man stops living in sin without confessing it, that does not mean anything, for that is reformation. But if he confesses and forsakes, the forsaking shows the confession was genuine. So it is no good to confess if you don't forsake and, vice versa, because the confessing shows that you were sorry that you did it so God will forgive it. That does not mean that you have to stand up and tell the people what you have done. It is none of their business.

I think you can go back too far on the trail of anybody. It is none of your business. "Whatsoever ye would that men should do to you, do ye even so to them."

If you know anything about anybody, keep your mouth shut. You would be mighty glad if anybody had anything on you and they would keep their mouth shut.

Wouldn't this be a great world if everybody would mind his own business? Wouldn't the Devil have a hard time? He would be in the hospital.

I would make that definite, too. I would say, "Lord, I will not read those books that sneer at You and appeal to my baser nature. I will not go with that crowd of gin fizzers and cocktail guzzlers. No, no! Lord, I won't be stingy. Lord, I have been unclean today. Lord, forgive me for the lie I spoke. Lord, lead me safely past my old haunts."

Oh, the man who is in earnest will put his fingers on the sore just as we tell the doctor where is the pain so he can intelligently diagnose and prescribe for the malady. Do the same thing with the Lord. That is the second.

Abandon Your Sin

First thing, confess your sin. Second, renounce, abandon it, get away from it and get it away from you. Third, instant obedience to God. You must not only resolve that you will not do what God tells you not to do; when God tells you not to steal or lie or commit adultery, but you must resolve that you will do what God tells you to do, and there is no difference between doing what you are told not to do and what you are told to do.

If you say to that child, "Don't do it," and he does it; if you say to this child, "Do it," and he doesn't, in his case it is disobedience. So it is with you and God's commands. You don't do what God tells you to do when you are a sinner, so don't hold your head so high. "To him that knoweth to do good, and doeth not, to him it is sin" (James 4:17). "All unrighteousness is sin."

Instant obedience. When Jesus confessed His glory at Cana of Galilee, his mother said to the crowd, "Whatsoever he saith unto you, do it." Instant obedience.

Wait a minute! I would make that definite. I would say, "Lord, I will write that letter of apology. Lord, I will pay my debts. Lord, I will read my Bible. Lord, I will stop talking about my neighbors. Lord, I will confess Jesus. Lord, I will pray in public. Lord, I will ask for blessings. Lord, I will go to prayer meeting

and give the preacher nervous prostration when he sees me come in, for I have never been there. I will! I will! I will!"

Give yourself up to God — wholly, fully, unreservedly, irrevocably, give yourself. That is what you promised to do when you were married. You said, "Yes," and that fellow said, "Yes." Give yourself to the Lord. Say, "Lord here am I." Bring your sins, lay them at the foot of the cross and say, "Lord, nothing in my hand I bring, simply to Thy cross I cling."

I do not bring my culture, my money; I do not bring anything and plead that I ought to have salvation because of that. In my hand no prize I bring, simply to Thy cross I cling. Just as I am, without one plea, I come, I come. Just as I am, without one plea. Do you know what He will do?

He will take out of your life that which made you do the things He told you not to do, and He will put in your life that which will keep you from doing that which He tells you not to do, and will help you to do the things He tells you to do.

Say, "Lord, I want to renounce these things, but they seem to cling to me. Lord, I don't want to lose my temper, but sometimes I do get under a fifty-pound pressure, when I have a blow-out or my carburetor stops working and I will just get an awful fit."

Say, "Lord, I don't want to be

stingy, but I go to church with my purse filled with gold, hunt around for a nickel and then I sing, 'Jesus Paid it All.'"

Grace of God Powerful

Tell God, and the grace of God will go as deep as the roots of sin. If they have taken hold upon you, the grace of God will go down and uproot the roots of sin. He said, "I will take away all thy alloy."

Remember that. Uncle Sam puts one per cent copper in all gold money. The copper is alloy. Why? Gold is soft, and it must be hardened with alloy. The Lord said, "I will take away the alloy."

The Bank of England never receives gold for its face value. The Bank of England always weighs the gold; they have scales so delicate that your breath or a hair from your head will turn the scales. If it is short, it is tipped to one side; if it is not, it is tipped to the other side. So they never accept gold for its face value.

Uncle Sam puts one per cent copper in all gold to give it hardness. I went through the United States mint in Denver and they had some 40,000,000 in gold bullion, 20,000,000 of copper stacked up. Now that is alloy, that is dross. The Lord said,

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin" (Isa. 1:25). "I will take away all the alloy," all your dross. In other words, God will take out of your heart those things that make you disobey and will put in

the things that will make you obey; then He will remove the hindrance and the prophecy of Malachi will be fulfilled. Malachi was the last of the Old Testament prophets, who came before John the Baptist, and Malachi had a promise through God that has not yet been fulfilled.

Malachi said, "Bring ye all the tithes into the storehouse." All right. If we would do that, the church membership of this city would have passed this expense fund in one collection. "Bring ye all the tithes into the storehouse."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Well, God is pouring down a blessing here that staggers me. I have seen great evidences of God's power, but I fall on my knees in humility, my friends, and remove my hat. It seems to say, "This is holy ground where you are treading." God Almighty is giving you the privilege of witnessing things in the United States that have never been witnessed since the Stars and Stripes have waved over America.

Yet, that is only a part of what God Almighty will do if you will only fulfill His wishes. If there is anything wrong in your life as an individual, get it out. We have got to come as individuals.

If I could deal with you in mass and save you by anything, I would

do it, but I can't; you must come as an individual. Say, "Jesus, we want to thank you for your unspeakable gift and salvation, for the Holy Spirit, for the revelation of Thyself through Thy Word, for giving us minds to understand it."

Wouldn't a man be a wonder, fully honored man if only the Spirit were willing to reveal all the hidden things to him, but He never will. There are some things there that are in the council of God, and the Lord reserves them for Himself. As Jesus said to the disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Act 1:7).

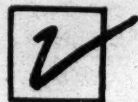
You have been kind enough, Lord, but you have not told the world when Jesus would return to it — nobody knows, not even the sun or the angels in Heaven, but the Father. We don't know when the history of this world will wind up. There are some things that God has never revealed to man and He never will until the day of revelation.

But the sin that is revealed to us is this; we are sinners and God Almighty tells us: "Him that cometh to me I will in no wise cast out" (John 6:37). Oh, Jesus, You told us all that, and, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). So our part is to serve God, then go out and become a blessing so we can make the world better because we have lived in it. If we have done our part, by trusting Thee, Lord, we will be forever with Thee.

What Makes a Good Sermon?

What are the factors that make up your ideal of a good sermon? You might smile and say, "A soft seat and an alarm clock," or you might say simply, "A good preacher." Yet all of us admit that there is more to it than that.

Dr. John R. Rice has written a book of sermons to Christians, called, "THE RUIN OF A CHRISTIAN." We believe these sermons illustrate some of the points most needful in effective, easy-to-listen-to, long-to-be remembered preaching. Check over our points and see if you do not agree.

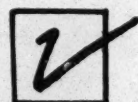


A good sermon should have a pertinent, attractive title.

Agreed? We would have you consider then, the following, a few of the 12 chapters in the book, THE RUIN OF A CHRISTIAN.

"God's Slaughter Crew."
"The Ruin of a Christian."
"Washing Dirty Feet."
"The Curse of Hidden Sins."
"Lukewarmness—The Sin That Makes God Vomit."

We believe every title in the book will make you want to read it. It is one of those books you often hear about and rarely find—a book you pick up and find hard to lay down until every chapter has been read!



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